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Gallison, John

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2625

MEMOIR

OF

JOHN GALLISON, ESQ.

FROM THE CHRISTIAN DISCIPLE.

BOSTON:
WELLS AND LILLY—COURT-STREET.

1821.

Francis Bacon

MEMOIR

OF

JOHN GALLISON, ESQ.

Our last number contained a brief notice of Mr. Gallison; but his rare excellence, and the singular affection, esteem and confidence which he enjoyed, have been thought to demand a more particular delineation of his character. And the office is too grateful to be declined. In the present imperfect condition of human nature, when strange and mournful inconsistences so often mix with and shade the virtues of good men; when truth, that stern monitor, almost continually forbids us to give free scope to admiration, and compels us to dispense our praise with a measured and timid liberality; it is delightful to meet an example of high endowments, undebased by the mixture of unworthy habits and feelings; to meet a character whose blamelessness spares us the pain of making deductions from its virtues. And our satisfaction is greatly increased, when Providence has seen fit to unfold this character in the open light of a conspicuous station, so that many around us have had opportunity to observe it as well as ourselves, and that we can give utterance to our affection and respect, with the confidence of finding sympathy and a full response in the hearts of our readers.

But we have a higher motive, than the relief and gratification of personal feelings, for paying this tribute to Mr. Gallison. We consider his character as singularly instructive, particularly to that important class of the community, young men. His life, whilst it bore strong testimony to those great principles of morality and religion, in which all ranks and ages have an interest, and on which society rests, seems to us peculiarly valuable, as a commentary on the capacities and right application of youth,

as demonstrating what a young man may become, what honour, love, and influence he may gather round him; and how attractive are the christian virtues at that age which is generally considered as least amenable to the laws of religion. For young men we chiefly make this record; and we do it with a deep conviction, that society cannot be served more effectually than by spreading through this class a purer morality, and a deeper sense of responsibility than are now enforced by public opinion; for our young men are soon to be the fathers, guides and defenders of the community; and however examples may now and then occur of early profligacy changed by time into purity and virtue, yet too often the harvest answers to the seed, the building to the foundation; and perhaps it will appear on that great day which is to unfold the consequences of actions, that even forsaken vice leaves wounds in the mind, which are slowly healed, and which injure the moral powers and predispose to moral disease through the whole life.

In this connection it may be proper to observe, that there is no country, in which society has such an interest in bringing strong moral and religious influences to bear on young men, as in this; for our country has been distinguished by the premature growth of those to whom it gives birth. Various circumstances here develop the mind and active powers earlier than in Europe. Our young men come forward sooner into life; mix sooner in the stir and conflicts of business and politics; and form sooner the most important domestic relations. It has often been suggested, that the mind suffers under this forcing system, that it is exhausted by excess of action, that a slower growth would give it greater strength and expansion. But be this true or not, (and we trust that the suggestion is founded on remote analogies rather than on observation,) one thing is plain, that in proportion as the young advance rapidly in intellect and activity, there should be a powerful application of moral and religious truths and sanctions to their consciences and hearts. Their whole nature should grow at once. The moral sense, the sense of God, should not slumber, whilst the intellect and the passions are awake, and enlarging themselves with a fearful energy. A conviction of their responsibility to God and society should be deeply wrought into the opening reason, so as to recur through life with the force of instinct. Mr. Gallison was a striking example of the early and harmonious unfolding of the moral and intellectual nature, and in this view his character is particularly fitted to the wants and dangers of our state of society.

When we know or hear of uncommon excellence, it is natural to enquire, by what propitious circumstances it was formed; and hence the curiosity which has sifted so diligently the early history of eminent men. But such investigations we believe, generally teach us, that character is more independent on outward circumstances than is usually thought, that the chief causes which form a superior mind are within itself. Whilst the Supreme Being encourages liberally the labours of education by connecting with them many good and almost sure results, still, as if to magnify her own power and to teach men humility and dependence, he often produces, with few or no means, a strength of intellect and principle, a grace and dignity of character, which the most anxious human culture cannot confer. In the early years of Mr. Gallison, we find no striking circumstances or incidents which determined the peculiarities of his future character. The processes, by which he became what he was, were inward; and the only voice, which could disclose them, is now silent in death.

He was born in Marblehead, October, 1788. His mother, a sister of the late Chief Justice Sewall, survived his birth but a few hours; and his life began with one of the heaviest of life's afflictions, the loss of a mother's love. He was so happy however as to be the object of singular and never failing kindness in his surviving parent, whom he requited with no common filial attachment; and he may be cited as a proof of the good effects of that more unrestrained and tender intercourse between parents and children, which distinguishes the present from the past age. He was early placed under the tuition of the Rev. Dr. Harris, now President of Columbia College, New York, then preceptor of an academy, and rector of an episcopal church, in Marblehead. He is said to have endeared himself to his revered instructor by his docility, industry, modesty, love of truth, and steady improvement. He held a high but unenvied rank at school; and it may be mentioned as an evidence of early judgment and a constant mind, that some of the friendships of that early period went with him to the grave, and were among the best enjoyments of his life.

He entered the University at Cambridge, A. D. 1803, in the 15th year of his age; and whilst his unremitting application gave him the full benefit of its various provisions for literary improvement, his consistent character and social virtues won for him universal confidence and esteem. On leaving the University he commenced the study of the law under the Hon. John Quincy Adams, and having completed his preparation under the Hon.

Joseph Story, began the practice of his profession at Marblehead A. D. 1810. By the advice of his friends he soon removed to this metropolis, a more proper, because wider sphere of action. Here he experienced, for a time, those anxieties and depressions, which form the common trial of young men, who enter a crowded profession. But his prospects were brightened by a connection in business, which he formed with the Hon. William Prescott, and which, as it was unsolicited and attended by other flattering circumstances, gave him a gratifying assurance of the confidence which he had inspired. The progress of his reputation as a lawyer was soon a matter of common remark; and those, who were most capable of understanding the depth and extent of his legal attainments, were confident, that should his life be spared, he would attain the highest honours of his profession.

He died December, 1820, at the age of 32. The shock given to the community by this event was unusual and the calamity was heightened by its unexpectedness. His general health, cheerfulness, and activity had given the promise of a long life, and his friends were not alarmed for him until a week before his death. His disease was an inflammation of the brain, which first discovered itself in slight aberrations of mind, and terminated in delirium. This awful eclipse of reason continued to the last, so that his friends were denied the satisfaction of receiving from his dying lips assurances of his Christian hope. Some of them however recollect with pleasure, that at the beginning of his disease, when his intellect was rather exalted than deranged, his expressions of religious feeling and joy were unusually strong; and he has left them higher consolation than a dying testimony, even the memory of a blameless and well-spent life.

Having given this brief record of a life too peaceful and prosperous to furnish matter for biography, we proceed to give our views of the character of Mr. Gallison.—His chief distinction was not talent, although he had fine powers of intellect, and a capacity of attention, which, in usefulness if not in splendour, generally surpasses genius. His primary characteristic, and that which gave him his peculiar weight in the community, was the force of moral and religious principle; a force, which operated with the steadiness of a law of nature, a paramount energy which suffered no portion of life or intellect to be wasted, which concentrated all his faculties and feelings on worthy objects. His powers did not astonish, but none of them were lost to himself or society. His great distinction was the singleness of his mind, the sway which duty had gained over him, his

habit of submitting to this as to an inviolable ordinance of the universe. Conscience was consulted reverently as an oracle of God. The moral power seemed always at work in his breast, and its control reached to his whole life.

We sometimes witness a strong regard to duty, which confers little grace or interest on the character, because partial and exclusive views are taken of duty, and God is thought to require a narrow service, which chains and contracts instead of unfolding the mind. In Mr. Gallison the sense of duty was as enlightened and enlarged, at it was strong. To live religiously, he did not think himself called to give up the proper pursuits and gratifications of human nature. He believed, that religion was in harmony with intellectual improvement, with the pleasures of imagination and society, and especially with the kind affections. His views of the true excellence of a human being were large and generous; and hence instead of that contracted and repulsive character, which has often been identified with piety, his virtue, though of adamantine firmness, was attractive, cheerful, lovely.

This union of strength and light in his sense of duty, gave a singular harmony to his character. All his faculties and sensibilities seemed to unfold together, just as the whole body grows at once; and all were preserved by a wise presiding moral sentiment in their just proportions. He was remarkably free from excess, even in the virtues and pursuits to which he was most prone. His well balanced mind was the admiration of his friends. He had strong feeling, yet a calm judgment; and unwearied activity without restlessness or precipitancy. He had vigour and freedom of thought, but not the slightest propensity to rash and wild speculation. He had professional ardour, but did not sacrifice to his profession the general improvement of his intellect and heart. He loved study, and equally loved society. He had religious sensibility, but a sensibility which never rested, until it had found its true perfection and manifestation in practice. His mind was singularly harmonious, a well adjusted whole; and this was the secret of the signal confidence which he inspired; for confidence, or the repose of our minds on another, depends on nothing so much as on the proportion which we observe in his character. Even a good feeling, when carried to excess, though viewed with indulgence and affection, always shakes in a measure our trust.

From this general survey, we pass to some particulars of the character of Mr. Gallison. His religion was a trait which claims our first consideration. He believed in God, and in the revela-

tion of his will by Jesus Christ; and he was not a man in whom such a belief could lie dead. That great and almost overwhelming doctrine of a GOD, the Maker of all things, in Whom he lived, and from Whom all his blessings came, wrought in him powerfully. He was not satisfied with a superficial religion, but was particularly interested in those instructions from the pulpit which enjoined a deep, living, all-pervading sense of God's presence and authority, and an intimate union of the mind with its Creator. A friend, who knew him intimately, observes: "In our frequent walks, his conversation so naturally and cheerfully turned on the attributes and dispensations of God, as convinced me that his religion was no less the delight of his heart, than the guide of his life. Though habitually temperate in his feelings, I have sometimes known him kindle into rapture while conversing on these holy themes."

But his religion, though strong and earnest, was in unison with his whole character, calm, inquisitive, rational. Uninfected by bigotry or fanaticism, unseduced by the fair promises of the spirit of innovation, he formed his views of the Christian system with caution, and held them without asperity. In regard to that important doctrine which has lately agitated the community, he was a Unitarian, believing in the pre-existence of the Saviour, and as firmly believing that he was a distinct being from the Supreme God, derived from and dependent on him; and he considered the Gospel of John, which is often esteemed as the strong hold of opposite sentiments, as giving peculiar support to these views. We mention this, not because the conclusions of so wise and good a man were necessarily true, but because reproach is often thrown on the opinions which he adopted, as wanting power to purify and save. He may have erred, for he was a man; but who that knew him can doubt that, whatever were his errours, he held the most important and efficacious doctrines of Christianity? His religious friends, and they were not a few, can testify to the seriousness and reverence with which he approached the scriptures, and to the fidelity with which he availed himself of the means of a right interpretation.

His religion was not ostentatiously thrust on notice; but he thought as little of hiding it, as of concealing his social feelings, or his love of knowledge. It was the light by which he walked, and his daily path shewed whence the light came. Of his decision in asserting the principles of that religion, which he received as from God, he gave a striking proof in his address to the Peace Society of this Commonwealth, which breathes

the very morality of Christ, and is throughout a mild but firm remonstrance against great practical errours, which have corrupted the church almost as deeply as the world. It was so natural to him to act on the convictions of his mind, that he seemed on this occasion utterly unconscious, that there was a degree of heroism in a young man of a secular calling, and who mixed occasionally in fashionable life, enlisting so earnestly in the service of the most neglected, yet most distinguishing virtues of Christianity.

That a man, to whom Christianity was so authoritative, should be characterized by its chief grace, benevolence, we cannot wonder. Nature formed him for the kind affections, and religious principle added tenderness, steadiness, dignity to the impulses of nature. That great maxim of Christianity, "No man liveth to himself," was engraven on his mind. Without profession, or show, or any striking discoveries of emotion, he felt the claim of every thing human on his sympathy and service. His youth and professional engagements did not absolve him to his own conscience from labouring in the cause of mankind; and his steady zeal redeemed from business sufficient time for doing extensive good. In the institutions with which he connected himself, for useful objects, he gave more than his property; he contributed his mind, his judgment, his well directed zeal; and the object which he was found to favour, derived advantage from his sanction, no less than from his labours.

He felt strongly, what a just view of human nature always teaches, that society is served by nothing so essentially, as by the infusion of a moral and religious spirit into all its classes; and this principle, like every other, when once recognized, became to him a law. We cannot but mention with great pleasure the earnestness with which he entered into a plan for collecting the poor children in the neighbourhood of the church where he worshipped, into a school for religious instruction on the Lord's day. He visited many poor families on this errand of charity, offering at once Christian instruction and the pecuniary means by which the children might be clothed decently to receive it; and he gave a part of every Sunday to this office. The friend, whom we formerly quoted, observes, "I was much delighted to see him one Sunday, leading one of his little flock, (who being lately arrived had not become familiarized to his home) through our dirtiest lanes, and inquiring at the humblest sheds for his dwelling." To a man, crowded with business, and accustomed to the most refined society, this lowly and unostentatious mode of chari-

ty could only have been recommended by a supreme sense of religious and social obligation. He was one of the few among us, who saw, that the initiation of the poor into moral and religious truth, was an office worthy of the most cultivated understanding, and that to leave it, as it is sometimes left, to those whose zeal outstrips their knowledge, was to expose to hazard and reproach one of the most powerful means of benefitting society.

Another cause to which he devoted himself was the Peace Society of this commonwealth, and to this institution his mind was drawn and bound by perceiving its accordance with the spirit of christianity. Accustomed as he was to believe that every principle which a man adopts is to be carried into life, he was shocked with the repugnance between the christian code and the practice of its professed followers on the subject of war; and he believed, that christianity, seconded as it is by the progress of society, was a power adequate to the production of a great revolution of opinion on this point, if its plain principles and the plain interests of men were earnestly unfolded. There was one part of this extensive topic, to which his mind particularly turned. He believed, that society had made sufficient advances to warrant the attempt to expunge from the usages of war, the right of capturing private property at sea. He believed that the evils of war would be greatly abridged, and its recurrence checked, were the ocean to be made a safe, privileged, unmolested pathway for all nations, whether in war or peace; and that the minds of men had become prepared, for this change, by the respect now paid by belligerents to private property on shore, a mitigation of war to be wholly ascribed to the progress of the principles and spirit of christianity. His interest in this subject led him to study the history of maritime warfare, and probably no man among us had acquired a more extensive acquaintance with it. Some of the results he gave in an article in the North American Review on Privateering, and in a Memorial to Congress against this remnant of barbarism, which will probably be offered during this session. To this field of labour he certainly was not drawn by the hope of popularity; and though he outstripped the feelings of the community, his efforts will not be vain. He was a pioneer in a path, in which society, if it continue to advance, will certainly follow him, and will at length do justice to the wisdom as well as purity of his design.

Other institutions shared his zeal and countenance, but we pass from these to observe, that his benevolence was not hus-

banded for public works or great occasions. It entered into the very frame and structure of his mind, so that, wherever he acted, he left its evidences and fruits. Even in those employments, where a man is expected to propose distinctly his own interest, he looked beyond himself; and those who paid him for his services, felt that another debt was due, and personal attachment often sprung from the intercourse of business. In his social and domestic connections, how he felt and lived, and what spirit he breathed, we learn from the countenances and tones of his friends, when they speak of his loss. The kind of praise which a man receives after death corresponds generally with precision to his character. We can often see on the decease of a distinguished individual, that whilst all praise, few feel; that the heart has no burden, no oppression. In the case of Mr. Gallison, there was a general, spontaneous conviction that society had been bereaved; and at the same time, a feeling of personal bereavement, as if a void which no other could fill, were made in every circle in which he familiarly moved; and this can only be explained by the genuine benevolence, the sympathy with every human interest, which formed his character. His benevolence indeed was singularly unalloyed. Those feelings of unkindness which sometimes obscure, for a moment, the goodness of excellent men, seldom or never passed over him. Those who best knew him cannot by an effort of imagination put an acrimonious speech into his lips, any more than they can think of him under an entirely different countenance. The voice ceases to be his, its tones do not belong to him, when they would make it the vehicle of unkindness. We have understood, what we should not doubt, that in his profession, amidst the collision of rivals, his ambition, which undoubtedly degenerated sometimes into excess, was still so controlled by his generosity and uprightness, that he was never known to sully with an envious breath, the honest fame of another, or to withhold a ready testimony to another's worth. So great was the kindliness of his heart, that his many pressing employments did not exclude those little attentions to his kindred, for which multiplied cares are generally admitted as an excuse. He made leisure for minute as well as important services, and thus it is that a feeling of tenderness as well as of respect is spread through the whole circle of his relatives.

In regard to his intellectual powers, they derived their superiority not only from the liberality of nature, but from the conscientiousness with which they were improved. He early felt the importance of a generous and extensive culture of the mind, and

systematically connected with professional studies the pursuit of general literature. He was a striking example of the influence of an operative and enlightened moral sense over the intellect. His views were distinguished not so much by boldness and excursiveness as by clearness, steadiness, judiciousness and truth, and these characteristic properties of his understanding derived their strength, if not existence, from that fairness, rectitude, simplicity, and that love of the true and useful, which entered so largely into his moral constitution. The objects on which he thought and wrote did not offer themselves to him in the bright hues of inspired imagination, but in the forms, dimensions, and colours of reality; and yet there was no tameness in his conception, for the moral relations of things, the most sublime of all relations, he traced with eagerness and delighted to unfold. Accordingly in all his writings we perceive the marks of an understanding surrounded by a clear and warm moral atmosphere. His intellect, we repeat it, was excited and developed very much by moral and religious principle. It was not naturally creative, restless, stirred by a bright and burning imagination. The strong power within was conscience, enlightened and exalted by religion; and this sent life through the intellect, and conferred or heightened the qualities by which it was distinguished.

Of his professional character we know nothing by personal observation; but we do know, that in a metropolis, where the standard of professional talent and purity is high, he was eminent. We have understood, that he was at once a scientifick and practical lawyer, uniting comprehensive views of jurisprudence, and laborious research into general principles, with a singular accuracy, and most conscientious fidelity, in investigating the details of the causes in which he was engaged. The spontaneous tribute of the members of the Suffolk bar to so young a brother is perhaps without precedent. It deserves to be mentioned among his claims to esteem, that he was not usurped by a profession to which he was so devoted; that his thirst for legal knowledge and distinction, though so ardent, left him free for such variety of exertions and acquisitions.

Of his industry, we have had occasion frequently to speak, and it was not the least striking trait in his character. We need no other proof of this, than his early eminence in a profession, which offers no prizes to genius unaccompanied by application, whose treasures are locked up in books, which hold out no lures to imagination or taste, and which can only interest a mind disposed to patient and intense exertion. We recur, however, to

his industry, not so much because it distinguished him, as from the desire of removing what seems to us a false impression, that he fell a victim to excessive application. That he was occasionally guilty of intemperate study, (a crime in the eye of a refined morality, because it sacrifices future and extensive usefulness to immediate acquisition,) is probably true; but less guilty, we apprehend, than many who are not charged with excess. His social nature, his love of general literature, and his regular use of exercise, gave as great and frequent relaxation to his mind, as studious men generally think necessary; nor ought his example to lose its power, by the apprehension, that to follow his steps will be to descend with him to an early grave.

This excellent man, it has pleased God to take from us; and to take without warning, when our hope was firmest, and his prospects of usefulness and prosperity were to human eye, unclouded. That such a course should be so short, is the general sorrow. But ought we to think it short? In the best sense his life was long. To be the centre of so many influences; to awaken through so large a circle sentiments of affection and esteem; to bear effectual testimony to the reality of religion; to exalt the standard of youthful character; to adorn a profession, to which the administration of public justice, and the care of our civil institutions are peculiarly confided; to uphold and strengthen useful associations; to be the friend of the poor and ignorant, and a model for the rich and improved; to live in the hearts of friends, and to die amidst general, deep, unaffected lamentation; these surely are not evidences of a brief existence. *Honourable age is not that, which standeth in length of time, nor which is measured by number of years; but wisdom is the grey hair unto men, and an unspotted life is old age.*

Still the question may be asked, "why was he taken from so much usefulness?" Were that state laid open to us, into which he is removed, we should have an answer. We should see, that this world is not the only one, where intellect is unfolded, and the heart and active powers find objects. We might see, that such a spirit, as his, was needed now in another and nobler province of the creation; and that all God's providence towards him had been training and fitting him to be born, if we may so speak, at this very time, into the future world, there to perform offices and receive blessings which only a mind so framed and gifted could sustain and enjoy. *He is not lost.* Jesus, whom he followed, "hath abolished death." Thought, affection, piety, usefulness do not die. If they did, we should do well to hang his

tomb with sackcloth, or rather to obliterate every trace and recollection of his tomb and his name, for then a light, more precious than the sun's, is quenched forever. But he is not lost, nor is he exiled from his true happiness. An enlightened, just and good mind, is a citizen of the universe, and has faculties and affections which correspond to all God's works. Why would we limit it to earth, perhaps the lowest world in this immense creation? Why shall not the spirit, which has given proof of its divine origin and heavenly tendency, be suffered to rise to its proper abode, to a holier community, to a vision of God, under which earthly and mortal natures would sink and be dissolved.

One benefit of the early removal of such a man as Mr. Gallison is obvious. We learn from it, how early in life the great work of life may begin, and how successfully be prosecuted. Had he lived to advanced years, the acquisitions of his youth would have been forgotten and lost in those of riper years. His character would have been an invaluable legacy, but chiefly to the mature and aged. And surely if his early death shall exalt the aims and purposes of the young; if piety, now postponed to later years, to a winter which bears no such fruit, shall be esteemed the ornament and defence of that interesting and tempted age; if our young men shall learn from him that they belong to God and society; then his early death may prove as useful as a protracted life.

We shall add but one more remark. The general sorrow which followed Mr. Gallison to the tomb, was not only honourable to him, but to the community. For he had no dazzling qualities. His manners were not imposing, nor was he aided by uncommon patronage. His worth was unobtrusive, mild, retiring, and left to win its own way to notice and honour. Yet how few young men have reared such a monument in the memories and hearts of the community? Amidst charges of degeneracy, and with real grounds of humiliation, we should deem it a privilege to live in a state of society, in which such a character as Mr. Gallison's is so generally understood, and is recompenced with such heartfelt and generous praise.

Note.—A Memoir of Mr. Gallison would be imperfect, which did not contain the tribute of the members of the Suffolk Bar to his worth, and we therefore add it.

On the 26th instant, the Bar of the county of Suffolk, at a meeting holden to consider what measures had become proper in consequence of his decease, unanimously passed the following votes—

Voted, That the members of the Bar will attend the funeral of Mr. Gallison, and that crape be worn by the members, until the end of the present term of the Supreme Court.

Voted, That the following notice of Mr. Gallison's decease be recorded in the books of the Bar.

"The members of our association have been assembled by their common sorrow and sympathy, occasioned by the bereavement which the profession and the community have sustained in the decease of Mr. Gallison.

"As a fraternity our strength is impaired;—as members of society, we are sorrowers in common with all who respect learning, integrity, fidelity, piety, and whatsoever tends to adorn and elevate the fellowship of men.

"The emanations from Mr. Gallison's mind and heart were so familiar to us and of such daily experience, that like some of the most common, though most precious of blessings, it is only by unexpected and irretrievable loss that their just value is perceived.

"Professional learning, in Mr. Gallison, was scarcely a subject of remark. We all felt that he must be learned, for we all knew that he severely exacted of himself to be competent to whatsoever he undertook; —diligence and fidelity were his peculiar qualities; his moral sense made them so;—he could never inspire a confidence that he could not fully satisfy.

"It is not only a learned, a diligent, a faithful minister of justice, that is lost to us; the public have lost one of the purest and most indefatigable and most capable of all men who have attempted to illustrate the utility of professional learning; to prove the beauty and fitness of morality, and to give new attraction to the truth of revealed sanctions. It was among the favorite pursuits and objects of our deceased brother, to trace the connexion and dependence which exist between learning, religion, morality, civil freedom, and human happiness.

"The very virtues which we admired are the cause of our present regret. His labours were incessant—and through these his course is terminated at an early age. However brief, his life has been long enough to furnish a valuable commentary on our professional, moral, and political institutions. He lived long enough to prove that an unaided individual, of such qualities as those which we are called on to regret, will find a just place in the community. He has proved that an unassuming citizen of chastened temper, amiable deportment, indefatigable industry, incorruptible integrity, and sincere attachment to the public welfare, will always be felt, known, and honoured. He has proved that a man who was never known among his contemporaries, associates, and rivals to have refused to others what belonged to them; or to have assumed to himself what was not his own, cannot go down to the tomb unattended by general and heartfelt regret."

A copy of the records.

W. J. SPOONER, *Sec'y.*

Bd. Oct. 1904

Theological School

IN CAMBRIDGE.

The Bequest of

CONVERS FRANCIS, D.D.